



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

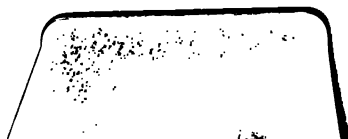
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

1144
34

Brought from the Abbot's Bookshop P/14. item 58.

111444

f. 34



R Darwin



600085785\$



R. S. Adgett

COLLECTIONS

BY
A. R. LEWIS BUDGETT.

THE UNIVERSITY OF CHICAGO
PRESS

CHICAGO, ILL., U.S.A.

1955
LAWSON

1955
LAWSON



W. A. A. A. A.

1850
1851
1852
1853

RECOLLECTIONS

OF

MR. EDWIN BUDGETT,

LATE OF KINGSWOOD-HILL, NEAR BRISTOL.

BY

A MINISTERIAL FRIEND.

LONDON :

PRINTED FOR THE AUTHOR,
BY JAMES NICHOLS, HOXTON-SQUARE.

1850.



RECOLLECTIONS
OF
MR. EDWIN BUDGETT.

PART I.

“The Angel which redeemed me from all evil, bless the
lads; and let my name be named on them.”—
Gen. xlviii. 16.

THE religion of Christ casts its influence upon each period and condition of life, and invests that condition with its own peculiar interest. If our Lord relatively sanctified the state of youth by passing through it, He has provided in His Gospel for its actual sanctification, through the grace of the regenerating Spirit. If we have not the mature eagle in full flight, battling with storm and tempest, and soaring above them all, we have at least

a member of the brood trying his wing, lifting his eye upward, and gathering strength of pinion and of sight by the right direction of both: that is, if we have not before us a full religious life, with all its depth of experience and intensity of moral interest, we have that life in its commencement, seeking its own increase, and moving towards everything that is "honest, lovely, and of good report." We have the tree spoken of in the first Psalm, "planted by the rivers of water," if not in its fruitful maturity, in its process of being "rooted and grounded;" and therefore, if it now at length be transplanted, it is not to an inferior, but a better, Paradise.

The removal of a Christian youth from a circle which he contributed to bless, and in which he was blessed, is an event which represses all speculation, and only commands adoring submission. In proportion as we believe in God, only just, wise, and good, and believe also in Christ, so every murmuring or chafing thought is put down, and we find relief in the thought that the Government which allots to us our part in life, and deter-

mines the point to which it shall be extended, so far surpasses our utmost power of comprehension: it is far more satisfactory to a believing and immortal soul that it should be so, than that every reason should lie open and palpable, or so as that the worshipper at the feet of the Almighty should say, "Now I have nothing more to explore or know."

A Christian family may be found existing for many years under the providential blessing of God, happy in its own unity, and peaceful as a lake of sheltered waters which opens its bosom to the sunshine; but there comes at last a shock of bereavement,—a rod which smites the waters, and they are parted and disturbed: and not only are those who are stricken called up to regard the rod and Him who appointed it; but there are waves of instruction and influence moving out from the centre of the scene, which attract the attention and disturb the torpor of others, as they are themselves the result of Divine disturbance. To a thoughtful and intelligent youth, a young companion cannot die in vain; and it is with this conviction that a ministerial

friend essays to put on record a few brief memorials of him who has lately been taken from us.

Edwin Budgett, the third of the family, was born November 12th, 1829, at Kingswood Hill, near Bristol; and being dedicated to God in Christian baptism, he was surrounded in his childhood by all the circumstances of nurture, and means of restraint, correction, and instruction, which belong to a family where the supreme authority of Christ is recognised. The gracious fears and hopes, as well as motions towards true repentance, which he evinced in his early years, can hardly be accounted for, except by regarding the domestic constitution as standing in a peculiar relation to the covenant of redeeming mercy, and especially in the way of affording a channel through which the Holy Ghost pours forth His treasure of prevenient grace. The members of the home circle live in each other; and where a powerful spring of grace exists in one soul, it soon swells over, if it may be permitted, to the rest; so that the Lord and Life-giver makes the natural vitality, which,

with its depth of affection, He gives as Creator, subservient to the life which He would impart as Regenerator. Who can intelligently read the Bible, and trace the history of man from the Paradise of Eden to the Paradise of God, without observing with what jealous care the domestic constitution is provided for and guarded, as being the main channel of the river of water of life? Who can help seeing that it is the foundation of everything that is holy and uniting in human society, as well as standing in direct connexion with the peopling of heaven? It has no regenerating power, but it is the way through which God is known on the earth, His saving health to all generations. Edwin, besides having pious parents, was favoured with a Christian and prayerful aunt, who loved him as her own soul; and whatever in word or gesture on the part of this beloved relative betokened hatred of sin, filial confidence in God, or love to Christ,—all this would exercise its influence over him; for, according to the arrangements of the family, he was chiefly confided to her care. When he became able to read and

think, and, above all, to cherish a sense of his own responsibility,—he knew that he was not regenerate in the sense laid down in the eighth chapter of the Epistle to the Romans ; where it is collaterally described as a being “in Christ Jesus,” and as involving a freedom from “the law of sin and death.”

This, we too must say, he had not ; he was rather conscious of the want of it ; but he was the subject of the Spirit's *initial* grace ; for his conscience was tender and susceptible ; he grieved over his petulant and unholy tempers, his disposition to give himself to play at the risk of forgetting God, and his want of delight in Divine worship and keeping the commandments. If some Christians call this lower state of grace by the name of regeneration, they are likely not only, by this assumption, to blind and mislead themselves as to the understanding of other momentous blessings, but also to rest in what is rather the introduction to the spiritual birth, than that birth itself. We are only safe when our claim to possess any special gift of the new covenant answers to the account of that gift given in

the holy word, though this need abate nothing of the reverence with which we, or others for us, should approach the Lord, when the sacrament or pledge of it is applied ; for by this act we more solemnly bind ourselves to fulfil those conditions on which regeneration and all subsequent blessings are suspended. Every thing would forbid our assuming that Edwin's baptism had been an empty ceremony ; for having been administered by the command, and in the name, of Him who has left on record such a testimony of His love and goodwill towards children, and in the name of the Father and of the Holy Ghost, in connexion with parental and pastoral prayer ; we have a right to regard the child as being in such a sense holy, (1 Cor. vii. 14,) or separated from the ungodly mass of mankind, as that he was taken under the Divine nurture, and made the subject of the Spirit's preparatory grace and teaching, and so led on, except so far as wilful sin might prevent, towards penitence and faith ; the great subjective conditions of the baptismal covenant. As baptism is the entrance-door of admission to Christ's

church and all its ordinances, and therefore, viewed in this light, is a real grace ; it may be said to have introduced Edwin in his childhood to the notice, sympathy, prayers, and instruction of all those who, in his father's denomination, and having access to the family, were most possessed of the mind which was in Christ. Drawn by the Father, he was given to Christ, which latter mercy involved his being given to Christ's people ; and thus we shall not wonder to find that, as his childhood ripened, and his understanding opened, his conviction of original and actual sin became more deep and influential. From his very earliest years, his love of truth was most marked and conspicuous, insomuch that he was never known to tell a lie or practise a deceit ; so that even now there was developed that fine feature of his character, transparent truthfulness, by which he always regarded a masked or sinister policy with the most intense aversion : but the lighting up of his conscience and understanding by the Holy Spirit operating with the Word, gave him to see ten thousand iniquities in word, motive, and

temper which were justly condemned by the law of God, and to grieve over his want of that "Spirit of life in Christ Jesus" by which alone he could serve God with filial love, delight in Him as a Father, and triumph over the power of what in his case was now conquering sin. One or two instances which indicated the rising strength and decision of his natural character may here be most properly mentioned, as they occurred about this time, that is, in his advanced childhood. He and his brothers were educated at home, by the aid of appropriate masters. His Tutor on one occasion had taken an extreme and wrong view (so it proved) of some act of his, which simply resulted from an irrepressible outbreak of elastic energy. For this act he was sent for two hours into a solitary room; and on being afterwards visited, he expressed very respectfully his sorrow that he had grieved his Tutor, but could not be induced to make any other acknowledgment, or to give any decided promise that he would refrain in future: this, of course, led to the prolonging of his punishment through the next day.

Edwin, thus left to his reflections, and fearing to trust to his own judgment, consulted a member of the family, and was confirmed in the belief of his own virtual innocence. He addressed a letter to his father, giving an account of the whole transaction, and appealing to him from the judgment of the young gentleman who had him in charge. Scorning to obtain the least advantage by a studied partiality, or stealthy misrepresentation, he took the letter, with his usual candour and simplicity, and showed it to his Tutor. The worthy young man was struck with the conduct of the child, reviewed the whole of the circumstances, perceived that he had acted injudiciously, and with equal frankness restored Edwin to his position of favour, and committed the letter to the flames. Soon after he suffered much from an attack of inflammation of the eyes, and it was greatly feared he would lose the sight of one of them. His patience and fortitude, while yielding himself to the application of severe remedies, were remarkable. The medical attendant desired to apply caustic, and, knowing the

d

(Mabel.

UDGETT.

13

on would cause, pro-
l be laid down and
ration was perform-
knew his disposition
e, a milder measure
sion instead of force.
, was thought to be
t last obtained, and
may put anything to
hem force me." He
ing, until the gentle-
ough the remedy was
d the severity of the
veral outward marks
nur or cry passed his

and no doubt there
as interludes in the
f the life of even a

CHRISTIAN BOY. But Edwin was so often over-
come by his sorrowful convictions of sin, and
of his want of the peace, favour, and life of
God, that he would retire to his room to open all
his heart before the Lord in prayer, and would
request some one of those members of the

family who were never backward to fulfil such tasks to accompany him there, and aid his intercessions by their own. Surely angels would bend with joy over such a scene; nor would the glorified Saviour himself refuse to say, as once before, in respect of another, "Behold, he prayeth!"

When Edwin was about eleven years of age, he entered into denominational fellowship with the body of Christians to which his parents belonged, by connecting himself with a class which assembled on the premises; and thus, week by week, he had the opportunity of disclosing the spiritual workings of his mind, and receiving such advices as his case seemed to require. We call this "denominational fellowship," because we always wish to distinguish it from that catholic and unrestricted communion which the Lord's supper opens, and is intended to open, to all baptized and devout persons who hold the truth and lead a godly life; inasmuch as it affords the means of carrying out the general principles of New-Testament regimen, by those special modes of edification which Pro-

vidence in past days has originated and experience approved, amongst a distinct people ; so preserving the peculiar form of life which subsists in a given portion of the Christian family. Edwin's parents and their sister used their influence or moral authority to lead him to this step ; and their conduct in this respect is worthy the imitation of all parents and guardians of youth. Nothing is so specious, and yet so mischievous, as that plausible parental liberality by which fathers and mothers are led to say, "I will take no step to influence my sons or daughters as to what communion they shall attach themselves unto, or as to whether in actual fellowship they shall attach themselves to any : I will put the means of scriptural instruction before them, and endeavour to commend religion to them by my own example : all the rest I shall leave to their own free choice." Such liberality is often more cruel than the severest arbitrary rule, as the writer has more than once witnessed. How is it, O parent, that you have chosen your position in the Wesleyan, Episcopal, Presbyterian, or Congregational church ?

Bring forth your strong reasons. Why are you what you profess yourself, rather than a Christian of any other type? If you acknowledge certain considerations to bear with determining power upon your own conscience, how can you avoid pressing them upon those consciences which are indebted to you for their very existence? Your natural and instinctive affection prompts you to direct your son into that sphere of business which will be best for his temporal welfare; shall not your spiritual instinct with equal earnestness point him to a religious connexion in which he may secure his own salvation, and that very connexion to which your own experience can best appeal? Till your children's consciences are informed and moulded, are they not YOUR OWN? In any other course, where is the dignity and anxiety of the parent? and where, the proof of the strength and sincerity of the parent's religious convictions? and where, the birthright of the child, who has a right to expect the best embodiment for his own good of his father's or his mother's wisdom, decision, and acquisition of religious knowledge? In-

difference as to commending your own communion to your child, is soon interpreted by intelligent boys and girls as indifference to the whole matter of religion, so far as it respects them; and they act accordingly; and either choose what is least in opposition to their naturally carnal notions, or else yield themselves utterly to forgetfulness of God. Absolute ordering is not to be used in such a case as we now contemplate; this would be an error in the other extreme, and destructive of a son's or a daughter's sincerity and simplicity: but the habit of a grateful allusion on the parent's part to the privileges of the well-known sanctuary, a frequent recognition of the excellences of those who have been "born there," an avoidance of the mention of those church troubles and scandals which stagger an incipient faith, a winning way of inviting attention to the more retired means of grace and salvation, and a practical respect exhibited for Pastors and their fellow-helpers in the Gospel, are courses which in their blended unity seldom fail of realizing the desired end. In some such ways was Edwin drawn to

choose the Wesleyan people as his own people ; where, if taste, worldly interest, or ambition had a voice, an attraction towards other quarters might have been yielded to. His parents enjoyed the reward of their decision ; many a happy hour fell to their subsequent lot, when they looked around upon this open-hearted boy with his sister and brothers, freely choosing, without undervaluing other churches of Christ, the church which nurtured the religion of their dearest and best friends. The happiness of a family could not be more effectually secured.

The workings of Edwin's mind previous to his attainment of conscious justification with God cannot be exactly ascertained, as he has left no record of them ; but about a year previous to this time, he had commenced as a junior Teacher in the Cock-Road Sunday-school, where a few of the very youngest children were committed to his care : here it is probable,—for the experience of others will justify the supposition,—that the necessity imposed upon him of meditating upon and teaching scriptural truth, brought home that truth with

overwhelming power to his own conscience, and made him restless and unhappy till he could speak of the great Gospel salvation from the consciousness of its saving effects upon his own soul. It is known and remembered, that at this time he was increasingly anxious to find rest in Christ; and as he was quite unreserved on this subject with his relatives and Christian friends, he derived from their counsels great light and equal encouragement; and in consequence he waited both in the sanctuary and in his retirement for the hour of deliverance to come. It was not a vague and general good desire, like that which most orderly and well-trained young people feel, which possessed him now; his soul was stirred to its centre, and his whole heart was absorbed, on the subject of personal salvation; and therefore, on the 3d of February, 1841, it pleased God, who is nigh unto all them that call upon Him out of a broken heart, to give to Edwin his "extreme desire,"—to blot out all his transgressions, and lift upon him the light of His countenance. This is a momentous record, and ought not to be made

lightly. Finding peace with God is not a matter to be flippantly treated; and very careful should Ministers and spiritual companions be, not to make known such a fact in the case of any one, till they have scriptural assurance that it is a fact. Very hurtful results have followed from being premature, and therefore mistaken, in announcing the consummation of a conversion; but as to Edwin's, its reality was proved by its fruits: there was no excitement but what the Holy Spirit produced upon his own mind in convincing him of sin; and there was no relapse into worldliness and torpor; for the same Spirit abode with him as Comforter.

Edwin now went on his way with humble and sacred joy; and though his manner was frank and commanding, his heart was lowly. In a few months from this time, he seems to have commenced the habit of making a few private memoranda; the following have been preserved, and, in order that they may exhibit all the hopes and fears, joys and sorrows, doubts and aspirations, of a young believer's life, they are presented in their course unin-

errupted (with the reserve of one or two paragraphs) to the end ; for he did not continue the practice after he had begun to be engaged in business.

“ November 14th, 1841.—I have great reason to thank God for giving me pious parents, who have ever directed me towards Him, and urged me to seek Him.

“ Mr. Evans preached a funeral sermon this morning for Martha Scamel ; his text was, ‘ Remember now thy Creator in the days of thy youth.’ O, I thank God for ever inclining my heart towards Him ! I now feel quite happy, and am not at all afraid to die.

“ I see that I ought to do as much as I can towards spreading the Gospel. I feel much more pleasure in private prayer than I used to do, and see that I cannot be happy without it : it is the same as food to my soul ; for

‘ Prayer is the soul’s sincere desire,
Utter’d or unexpress’d.’

“ December 19th.—This morning I went to Cock-Road, and tried to talk to the children

in my class about spiritual things. I could not make much impression on their minds, but hope we shall all meet in heaven at last.

“My soul felt somewhat refreshed, and I am determined to give up all for God.

“January 2d, 1842.—I have been to the renewal of the covenant, and have felt very happy to-day. I hope I shall live more to God than I have formerly done.

“April 16th.—For the last two months I have been unhappy, and so I shall be whilst I seek any good in the things of this world ; for I am quite sure that nothing will afford true happiness but religion.

“October 8th.—I thank God that He has spared my life whilst He has been calling those around. I wish I may be enabled to repeat these lines with all my heart,—

‘ To know Thy will is all my prayer ;
Still knocking at the door I stand.
Thy pleasure, then, O Lord, declare :
I only wait for Thy command.’ ”

In March, 1845, he writes :—

“On Sunday last, I went to see some poor people, to request them to send their children to the Sunday-school; and after trying to impress their minds with the necessity of giving God their hearts, I prayed with them, and received a blessing myself through taking up my cross. I also stopped and talked to several young people on the way.

“April 28th.—I still see the importance of giving up all the things of this world. I have lately been endeavouring to do so, and never felt more of God’s love in my heart. I wish to live in that state of mind which will enable me to do everything to the glory of God.”

In the summer of the year 1845, Edwin, accompanied by his brothers, made a tour on the Continent: they were absent about seven weeks. Most of his letters received during that period were destroyed. An extract from one addressed to his aunt Elizabeth, as exhibiting his state of mind at that time, may be noticed:—

“.....I KNOW this will not interest you much, unless I tell you something about the state of my mind. We endeavour to spend a little time together every day in prayer, and I think that this week, upon the whole, has been better than the last. I can look up to God with confidence, feeling that I am His and He is mine. I do not feel quite sure that God has my whole heart; but my desire is that He may. We have not yet been able to get to any Protestant place of worship, but we are just going to church. I will finish when we return.....I think the prayers which have been offered up for our spiritual welfare have been answered for me; and although I can see but little like Sunday here, still I feel it to be a Sunday.....

“I remain,

“Your affectionate nephew,

“EDWIN BUDGETT.”

“January 8th, 1846.—We have now commenced a new year, and my prayer to God is, that I may spend it in a more profitable manner than any which is now passed. I

think that my chief besetment is that of giving way to frivolity, to foolish and useless conversation.

“ May God help me to overcome this weakness !

“ February 21st.—Although it is difficult for me to conquer my sinful inclinations, yet I see, if I would walk in the narrow path, it is absolutely necessary. I therefore resolve, by God’s help, from this night to be regardless of what is said or thought about me by people of the world. Whether I receive their praise or not, I am determined to try and live in a thoughtful, recollected frame of mind, without giving way to that which I consider my besetting sin,—trifling.

“ December.—I know that I am adopted as one of God’s children, and am seeking to be cleansed from sin, that I may grow and flourish as the cedars of Lebanon ; and know by experience all the heights and depths of the love of God. May He grant me to drink more copiously of the streams of living water !

“ February 16th, 1847.—I still regret that

my carnal mind is not fully *destroyed*, though I hope *subdued*."

These transcripts carry us through a considerable period; that is, to the time when Edwin was seventeen years old. By these it will be seen that, although he had to contend with that "infection of sin" which remains in the regenerate, and to mourn over the slow progress of his sanctification, (a very different thing from mourning because of the anger and absence of God,) yet he walked with Him as his heavenly Father, ordinarily lived with a comfortable sense of His favour, and found it to be his highest delight to run in the way of His commandments with an enlarged heart. Naturally affectionate, his affection and sympathy, especially for the ignorant and neglected children of the village, was now more deep and principled. He loved them, for God loved him; and as to the Sunday-school just mentioned, though it was more than a mile from his father's residence, no rain or piercing blast, or dirty roads, or personal languor, could keep him

from his loved employ. Now, too, he was better qualified for it. His open, manly, and decided bearing, refined, but not lowered, by inward religion, gave him great power over the children, and great influence with the Teachers; and none can wonder that he became an object of interest and affection with them all, or that in time he was called to the several conductors' offices. The kindly benevolence of which we speak was not only exercised in this circle, but generally towards the sorrowful and poor.

A year or two before this a person in his presence had happened to mention the case of a very pious woman in the neighbourhood, who was in a state of great destitution, when he remarked, "I am sure God cannot smile upon us, if, whilst we have plenty, we let her want;" and inquired what sum she needed. Upon its being stated, that Ten Pounds *per annum* added to her former allowance would insure her comfort, he replied, "I am sure we can manage that amongst us;" and immediately begged that he might be allowed to dine two days in the

week without meat, as well as discontinue taking supper, and receive the value of the same in money, that he might thus be put in a position to share in the pleasure of doing good. It was suggested to him, that he need not thus deprive himself; but he replied, that he would not offer unto God that which cost him nothing. His request was partially acceded to; and for many months he retired supperless, and had the satisfaction of thus commencing a subscription for the individual, which has been continued to the present time,—the subject of his commiseration and bounty being yet alive. This little scheme, however, was arranged with his usual modesty: few of the family, not even his parents, were aware of the cause of his abstinence.

His kindness and solicitude in visiting absentees from the school, as well as their parents, poor cottagers whom he considered in an unsafe state, but especially the sick and dying, were very exemplary. On one occasion, passing through a field, he observed a lad lying under the hedge; and guessing from his languid frame, glassy eye, and hec-

tic flush, that consumption had fastened on his frame, he, with much earnestness and kindness of feeling, addressed the sufferer, —inquired whether he had attended any Sunday-school, and whether any Minister or friend had visited him, for the purpose of religious instruction; and, finding that his inquiries were answered in the negative, he began at once to explain to him the danger of his state,—the necessity of a change of heart, before he could enter heaven. From this time he visited him regularly, prayed with and for him, read to him the Scriptures, and exhorted, until the lad was thoroughly melted, was convinced of his state as a sinner before God. The poor youth sought and found redemption in the blood of the Lamb; and, after living a few weeks, giving evidence that he was indeed a new creature, died rejoicing in having found that Saviour who casts out none that come to Him.

Edwin's visits in this way were numerous; but his humility prevented their being known, as it was only where he was desirous of re-

lieving, beyond his own ability, their temporal necessities, that they were mentioned, in order that he might procure some little delicacy for those who were unable to provide it for themselves; and frequently would he endeavour to get a brother, or some pious person, to visit a *special* object, when such was presented, of his anxious care.

In this way Edwin spent the years of his early youth, the season which so many waste in vanity. It was well that his life at its dawn established so many links of connexion with a happy eternity. He might have known that God intended to take him early. He had a happy home; his father's business was prospering; personal and relative comforts, in consequence, were multiplying around him. His company was desired and sought for by young people of his own age: to several families of high respectability and worth he was a welcome visitor. He might have become the idol of a circle of gay youths in the neighbouring city; have figured at the assembly and the ball; have acquired an incipient taste for horses and dogs, that too

frequent standard of a young gentleman; or he might have become a fluent talker about the last novel, and the last public singer, or a fashionable and daring speculator, in pantheistical fashion, on the holy Scriptures and blessed Gospel:—but from all this he had been saved by an early conversion. Whether Edwin had any mysterious premonition of the future, or whether he acted from an ordinary sense of Christian duty and obligation, he turned from these vanities, and acted from the conviction, that he being Christ's, life was his,—to fill up, to employ, and verify, by its prospective issues, as the pledge of life eternal. Not that he was melancholy, or taciturn, or that a false puritanical shade cast an unnatural aspect upon the bright face of youth: there was the utmost distance from everything of this nature. To revert to the scriptural aspect of a figure with which we set out: the Lord “instructed him; He kept him as the apple of His eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the

Lord alone did lead him, and there was no strange God with him."

Under such circumstances, a naturally glad-some nature could find contentment. Amongst the lowly and poor he could spend the best hours of his life: his reading and thoughtful hours were occupied with those contemplations which tell best upon the interests of an immortal and redeemed being; and yet he could give free vent to the innocent amenities and pleasantries of our nature's morning-tide. Allured from his parent-nest, and attracted by the Lord to try his wing in higher fields of duty, like other young eagle-souls, he was enabled to gambol, and yet to fly.

PART II.

“IF any man will come after me, let him deny himself, and take up his cross, and follow me.”—
Matt. xvi. 24.

THE routine of enjoyment and duty in a united Christian family is usually calm and equable. Not but that there are events of deepest interest occurring continually to those who belong to the little circle; yet these are such as do not strike the attention of the stranger, nor are they of a nature to be placed before the public eye. Though we do not feel permitted to dwell on domestic details, we may say, (as it might have been anticipated we should,) that Edwin had not to wander from his father's house to find a home: his relatives, happily, were like-minded with himself; their tastes, their aims, their joys and sorrows, were all the same; so that, being one in Christ, as well as united according to the flesh, they had a little world

of their own, with which the flippant or thoughtless passer-by could not intermeddle. Edwin had now taken his place with his brothers in his father's house of business; and he might be seen riding, in regular turn with them, early in the morning, to the city, blithe and gladsome in the possession of a healthy and elastic frame, and fraught, at the same time, with the quieter and deeper happiness resulting from a consciousness of the Divine favour. This last was no ordinary qualification for passing through the bustling cares and occasional perturbations of a large commercial house. It gave him a recollection, self-possession, and energy, which, joined with unbending integrity, made his influence there most valuable and commanding. Then, when the business-hours were over, he might be seen with equal, yea, greater, though more subdued, satisfaction, hastening homeward, to prepare for the evening service, the retired means of grace, some consultation of Committee by which the benefit of others might be promoted, or to avail himself, after social claims were met, of the opportunity for read-

ing and sacred thought. He had gone through a solid English and commercial education, and had some acquaintance with the more tasteful departments of knowledge, including an introduction to the Latin classics. His mind was not of a highly-meditative cast, nor might his intellectual endowments be said to come decidedly under the rank of genius: they were rather of the clear, direct, and practical order; the qualities by which men arise to elevated social positions, rather than those which cast about a useless and ethereal brilliancy. There was no foolish affectation of a line of thought which lay out of his own sphere; nor in his conversation or correspondence was there either policy or reserve; for, in either case, it was the outpouring of a heart that had nothing to hide.

A few extracts from his correspondence shall here be inserted, to reveal the character of his inner life at this period. The first is addressed to his younger brother Samuel, who was then prosecuting his studies at school in a distant town. Here, while he faithfully advises his brother, he mourns over a partial

and temporary decline in his own case of prayerful diligence.

“KINGSWOOD-HILL, ’

“*August 5th, 1847.*

“I SAW, dear Sam, from your letter to me, that you were in great danger of being much tempted to levity; and although no one would be more fond of a little mirth than I am, still I would advise you to be very careful, lest it should lead your mind from things of greater importance. You know how possible it is to depart from our first love, or even from our present love, without much watchfulness and prayer. I know you are not in much danger of committing any flagrant sins; but take care that you do not allow, even for a day, any declension in your love for prayer or private devotion. It is much easier to lose that fervent and warm desire after the things of God, than to regain it after it is once lost. I know this by my own experience. Although I am still trying to gain a deeper work of grace, yet I do not feel that pleasure in communion with God which I once did.

“About two years ago, for some weeks, I felt more pleasure in the service of God than in anything else; but, alas! I have lost that love; I have allowed the little fire which was once burning brightly on the ‘mean altar’ of my heart, *gradually* to grow dim. And I [am ready to] fear sometimes it has almost become extinct. I pray God that the little spark which is now left in my heart, may be fanned to a flame, and burn up all the sin that remains. I sometimes feel almost ready to give way to despondency; fearing lest I shall never again obtain a *close* walk with God. We are so prone to sin against Him in *little* things; but may you and I become His devoted servants!

“Your affectionate brother,

“EDWIN.”

To his sister Sarah Ann, whilst he was taking a tour with a few friends:—

“LYNMOUTH, *November 15th, 1847.*

“MY DEAR SARAH ANN,

.....“THE scenery on the road we came to-day, is some of the most beautiful in

the whole journey; but the dense fogs and misty rain almost prevented our seeing anything more than the sides of the road and our postillion in front. We hired two horses for nearly eighteen miles, and let a boy ride our own. But now to say a little on another subject, which ought never to be forgotten by us. What a happiness it is to know that although we may be far distant from one another here, yet there is an eye which is over us all at the same time, and, I think I may say, looking on each of our family as members of the great family of Christ! It seems to me as if I should never know the deceitfulness and weakness of my own heart. I think you have felt something of this lately; but what a mercy that God showed Himself to you in the way He did! But you must not be discouraged, if you by any means lose some of the peace you now enjoy, though you must make it your main object to retain it, without its being lost for a single moment. I think, the longer you remain in that state, the easier it becomes to walk closely with God. O that you and I may both know it by heartfelt

experience! When I first began to get about, after being ill, I determined to try and lead a different life from what I had formerly done; and I felt a confidence that I should have the assistance of God's Spirit. My peace seemed to be increasing; but since I have been out, and not been able to have regular times for retirement and prayer, I have feared lest I have been losing ground. Yet I am determined to try and rise again; and may we both, if spared to meet again, find each other enjoying more of the fruits of righteousness than ever!

"I would say much more, but must go to bed. The rest have all been in bed some time, and I am quite tired. It is now nearly twelve o'clock, and the fire and candles both just out. I shall expect a long letter after I get home.

"Yours,
"EDWIN."

In his journal, dated December 5th, 1847, he writes:—

“The Lord has of late seen fit to afflict our family. He first laid His hand on me by a slight touch of the fever, which rendered me unfit for business nearly a month; but through His mercy I am again restored.

“I have great reason to thank God that, during my affliction, I could look to Him as my refuge in the time of need. I felt willing to leave myself in the hands of my Maker, trusting that He would do with me what was best; though sometimes almost feeling a wish to depart, lest I should not be able to hold fast my confidence, and should at some future time be called to meet my God when unprepared. But why should I thus doubt the willingness and ability of God to keep me to the end? My desire to-night is to spend my spared life to His glory.”

Shortly after his recovery he wrote the following letter to his younger brother:—

“ December 9th, 1847.

“MY DEAR SAM,

“I HAVE just read over your last letter, which was received whilst I was in bed. You say you have heard of my illness, and should feel much on my account, but that you knew I was in the enjoyment of religion. Indeed there is great cause for gratitude that we all are, I hope, in the road to heaven. I had, I think, been making some spiritual improvement before I was taken ill; and I felt a confidence in God that I was adopted into His family, and could regard Him as my Father and Friend. Although I had no particular joy, still I felt a confidence that whatever happened would be for the best. I have been thinking of the passage you mentioned: ‘All things work together for good to them that love God.’ What a comforting passage this is to the Christian! though the worldling cannot participate in these joys. My desire is, that this slight affliction may lead me more than ever to keep a single eye to the glory of God, seeing the uncertainty of all earthly

things, and the short time we may have on earth, to do anything for God.

“ With kind love, I am,

“ Your affectionate brother,

“ EDWIN.”

TO A YOUNG FRIEND.

“ KINGSWOOD-HILL,

“ *March 7th, 1848.*

“I WISH I could give you a better account of myself. Since you left us, till within the last two or three weeks, there seemed to be a cloud resting upon me, and a something which prevented me from having a free access to the throne of grace ; a coldness and apathy which almost prevented me from praying at all ; but I feel thankful that, in some measure, this I have been enabled to overcome. I have sometimes found it useful and helpful to put on a slip of paper before me in prayer, first, the blessings I require for myself, then the names of the different persons whom I wish to remember at a throne of grace. It was my turn to take the subject

at the improvement meeting about two weeks since, and I found it a very profitable one, namely, 'Quench not the Spirit.'

TO HIS SISTER, THEN AT SCHOOL IN LONDON.

"I HAVE for the last week or two, especially, been much impressed with the necessity of gaining a willingness to submit in all things our own desires and inclinations to the will of our heavenly Father; and until our wills are entirely lost in doing His, we cannot rely on His guidance and assistance. Now, to exercise this entire submission, I know we must receive much grace from above; and this is only to be given through much faith and prayer, accompanied by continued watchfulness. I was struck the other day with the account Elizabeth W—— gave me of her sister who lately died: she says her will was so far overcome, and her desire so great to enjoy the full reward which was laid up for her above, that, though fond of company, and only fifteen years old, she would never (even if invited, and all the rest went) go to any

parties where they were not professors of religion; and now indeed she is reaping an abundant reward for all her sacrifices."

TO A FRIEND.

"BRISTOL,

"*October 17th, 1848.*

".....WE are still making some alterations at Kingswood. A greenhouse is now being put up at the corner of the wall to the left of the dining-room window, and we shall expect you to come and give us your opinion of it. Your cough, I hope, is better, and that you are no longer kept a prisoner; for that is very much calculated to increase the gloomy feelings which some of us are rather subject to, especially after the departure of friends; but even this is, I think, beneficial at times. We have lately adopted the plan of each repeating a verse of Scripture at the breakfast-table, and making them a topic for conversation; this, I have no doubt, will prove useful, if carried out properly. I do indeed hope, we shall both grow in grace, and prove

useful members of the church : this is not a time to be asleep, but to be up and doing."

TO THE SAME.

"KINGSWOOD-HILL,

"*December 7th, 1848.*

".....I DARE say you have heard from Sam, and no doubt he has told you of the gracious outpouring of the Spirit with which they have been blessed at the College. He seems now to be quite in his element, and his heart overflowing with love and joy. His letters contain little except accounts of the progress of the work. I believe Sam has been striving to be made useful ever since he went to the school. I think it has been his constant prayer that the work of God might revive ; and now his desires and wishes appear to be granted. I sometimes feel a fear that, when he shall come home, I may prove to be more a hinderance than a support to him ; and this thought has led me several times to humble myself before God, and ask assistance at His hands.....The 332d hymn in our

Hymn-Book exactly expresses the state of mind in which I should like to be found, and from that to follow on to know Christ fully. We have just set on foot a Society, called, 'The Young Men's Mental Improvement Society,' for which I am chosen Secretary. My father started it by giving tea last Monday to one hundred of the most neglected young men that could be found.....We had no trouble with them; all seemed pleased. They are to meet on Sunday evenings, after chapel, from eight o'clock till nine; and of our success you shall hear when it comes."

TO THE SAME.

"KINGSWOOD,

"*March 8th, 1849.*

".....At Kingswood we are much as usual; the garden is not looking very inviting just at this season of the year. At Midsummer I hope it will be rather different. We are thinking of making some alterations in it and the fields, but have not yet laid our plans and commenced: perhaps you could come

down and give us a little assistance. Our Young Men's Association is, I think, succeeding as well as could be anticipated. We intend holding a tea-meeting on Monday, at which time each is to be presented with a new Bible. I will enclose you a copy of our rules. At Cock-Road we have made quite a new beginning. Mr. M. has resigned his office as Superintendent, and William is supplying his place. We have had a reinforcement of Teachers, and I hope we shall now succeed better."

The Young Men's Improvement Society was, in fact, a scheme for the awakening and salvation of the ungodly youth of the neighbourhood. Edwin, with the rest of his relatives, had been greatly grieved at witnessing, especially on Sabbath evenings, the crowds of young people, of both sexes, who frequented the lanes and thoroughfares of the village in pursuit of every form of carnal merriment; turning away their feet from the ordinances of religion, annoying the quiet and orderly worshippers who were passing by with their

noisy profanity, and luring each other on to their mutual destruction. Various plans of doing good to these thoughtless creatures had been tried in vain ; but now a few of them, affected by the concern which was manifested for their welfare, had been induced to form themselves into a regular Society : they were placed under a little system of mental culture, carried out by the brothers with a few friends assisting, around which as much interest was thrown as possible ; and then on Sabbath evenings, as the extract from the above correspondence describes, they were brought more particularly under kind, close, and pointed admonition. This was followed in some instances with the happiest effect. One of the young men, some little time after Edwin's death, gave the following account of himself to a few Christian friends :—

“ I received my first religious impressions while Mr. Edwin Budgett was addressing the young men of the Association on the necessity of being prepared for the great change that awaited us. His words sank into my mind.

I could scarcely help crying aloud. After the meeting he took me to his father's house, led me to a private room, prayed with me, urged me at once to seek salvation, and gave me a suitable book to read. A few days after this, I was seized with the cholera; and, seeing nothing but death and destruction before me, I became terrified and wretched. It was then that I heard that he who had conversed with me on the past Sabbath evening had gone into the eternal world. I thought, 'I shall soon follow; but O, he is happy with God, and I shall be a miserable and lost soul!' This brought me to true repentance and decision; and a few days after, while at prayer, I was enabled to cast myself upon the great Atonement, and my burdened heart was set free; and I have been enabled ever since to come to God, and confide in Him as my reconciled Father."

Another young man, likewise a member, was eventually confined to his room by severe illness. Edwin visited him most assiduously, —indeed, the mother of the youth said, no less

than fifty times,—and always dropped some word in which sympathy and admonition were wisely mingled. The poor patient, with tearful eyes, afterwards adverted to these visits; and said that once Edwin, on parting with him, asked, “Will you yield your heart to God?” in a tone and manner he should never forget. It was the means of his conversion; and though the affliction under which he suffered was not taken away, it had now been, in connexion with this instrumentality, abundantly sanctified.

It was not, however, among the poor and neglected only that Edwin sought to do good, but also among those who were of his own position in life. When any youthful friends visited for a few days at Kingswood-Hill, he had a very easy and quiet way of drawing out their sentiments on the most momentous of all subjects; and when he found that they were devoid of the life and consolations of true religion, his deepest sympathy was sure to be awakened. That sympathy, however, was all the greater if they happened to be under spiritual concern: then he would be-

come their counsellor and fellow-suppliant at a throne of grace. Some members of an amiable family belonging to the Church of England, and devoutly trained, were spending a few weeks at Mr. Budgett's in the summer of 1848. While Edwin was solicitous to promote the enjoyment of these guests, by his usual generous and cheerful attentions, he did not lose sight of his main object; but introduced, very naturally and without effort, the subject of personal and vital godliness, as resulting from faith in Christ crucified, and consisting of filial love to God, and holy dispositions. One of the family, a young lady, ingenuously confessed that she had been a stranger to this; and through further conversation on the subject, and attendance on some of the means of grace in the neighbourhood, she became deeply convinced of sin. Her grief was visible to all; and, happily, it was well understood, both as to its causes and its expected results. Edwin took an opportunity of explaining to her sorrowful mind the Gospel way of attaining pardon and peace, as tested by his own experience; and encouraged

her to look to the Lord Jesus Christ, revealed as a present Saviour, and to cast her soul upon His blood and righteousness. He then kneeled down, and began to plead earnestly in behalf of the humble seeker of acceptance and mercy. He was graciously assisted and drawn out in strong faith and desire; and while he was pleading, the prayer was heard, and the young friend received the blessed Spirit of adoption, by which her guilt was taken away, and peace and love overflowed her heart; and since then she has continued to follow the Lord, and to give evidence of being in Him. The father of this interesting family, himself a professing Christian, looks back with grateful feeling to this visit, and knows how to estimate the spiritual blessings resulting from it; and especially as connected with, and flowing out of, the conversion of this child.

Edwin loved God's house; and not only laboured to increase the Sabbath congregations, but sought to induce a proper estimate of, and attendance upon, the week-night services. He was very anxious that the example of his own family should be on this side.

Frequently, towards the close of the day, when wearied by business, or suffering from lassitude, (for he was by no means of a strong constitution,) has he arisen from the sofa, to ask, "Who is going to chapel to-night?" and on finding, perhaps, that some other members of the family were necessarily detained, he has aroused himself and gone, that no effort on his part should be wanting to strengthen the Minister's hands, and so by his own conduct promote a regular attendance on all the means of grace. An engagement having been made with a friend who was visiting at the house, to ride with her on his return from business to a very lovely spot, it was by unexpected circumstances broken: he therefore, on the following day, the evening of which happened to be chapel evening, returned earlier than usual to fulfil his promise. Soon after the service had commenced, to the surprise of his friends, Edwin and their guest both walked in; and on being asked afterwards how they managed to get there, he replied, "I did not think it right to be taking our pleasure during the time of ser-

vice: we therefore turned back, and came in, although late."

At another time, when a relative, who made no profession of religion, was staying at the house, he one day called his sister aside, and entreated her to be very watchful in all her conduct, careful in her conversation, and to guard especially against trifling, that her visitor might see there was a reality in religion. The importance of spiritual things was fully established in his own mind. Family prayer having on two or three mornings been offered a short time later than usual, in consequence of persons calling, Edwin said, "Father, I do think we ought to regard family prayer as of paramount importance, and make everything else yield to it. I wish you would let it be known that at that time you will not see any one; and if they come, let them wait."

As he increased in years, and entered more fully into business, his firmness of character and power of commanding became more fully developed. A gentleman, on one occasion, being dissatisfied with some trans-

action in the sale-room, began to abuse one of the parties there, and even to swear and make use of profane language: immediately Mr. Edwin was sent for, who, on entering, observed with great suavity, yet with that dignity which in him always commanded respect, "Sir, we allow no profane language in our premises, and beg that you will desist from using such expressions." In the heat of arguing, however, the gentleman forgot himself; when the reprover, with more authority than before, said, "Sir, we have already informed you of the rule in this establishment; if you continue, I shall be obliged to desire you to withdraw." The stranger replied, "O! I see you are a Methodist:" but he took care to avoid all improper words during the remainder of his conversation. Another person, who went to the warehouse to make some inquiry respecting lost goods, or something of the kind, was at once referred to Mr. Edwin, the clerks observing, "If you wish the thing thoroughly sifted from top to bottom, go to him." Notwithstanding this manliness of manner, his sensi-

bilities were quick, and his consideration for others was exhibited in a variety of ways. Observing his sister suffering from depression, one evening he invited her to take a walk in the garden, and, whilst conversing kindly, drew from her the cause of sorrow; begged her not to give way to this feeling, but to strive and overcome it; to gain the mastery over those morbid emotions, from which, he said, at one time he had suffered so much himself, that when he first went into business, if any one spoke harshly, he would go into a place by himself, and weep for an hour; but having found that it only produced a bad effect, he had striven against it, and could now fully command his feelings. One day, most of the family being absent from home, it was proposed by the three brothers to go and spend a night with their relatives at a little distance, when the only member of the family who in that case would be left, said, "What, will you leave me alone?" It was immediately asked, "Will you mind?" when she, fearing it might deprive them of some enjoyment, added, "O, no!" and on the fol-

lowing morning begged they would not notice her remark on the preceding evening, as she should not regard being left, and wished them all to go. She therefore considered it settled; but whilst alone at tea, in the evening, in came Edwin; and, on being asked if he had refrained from going with his brothers on her account, evaded giving a direct answer, and turned the conversation. But on their return the following day, it was found that the quick feelings of Edwin would not allow him to indulge in that which, though pleasant to himself, might cause the slightest pain to another.

Only the week previous to his death, he observed, "Father, I think the boys at the Kingswood School have but few pleasures: I think we ought to give them some little gratification; they have so few comforts, and we so many. Suppose we invite them all here to tea, and let them amuse themselves in our grounds." It was accordingly arranged; and he had the satisfaction of seeing the lively joy manifested by the boys, whilst enjoying delights he had been the means of procuring for them.

He was now in his twentieth year. His opening understanding more fully confirmed the choice which he had made while yet a boy; and consequently his religion, though by no means devoid of emotion, became stamped with high principle. In this respect he was the same in the sale-room of the house of business and in the sphere of Christian tasks and duties. If people came near him who joined a somewhat sanctimonious demeanour and phraseology with a quibbling casuistry, a flexible rule of action, and a low tone of morality, from none were they so likely to receive a withering condemnation as from him. Edwin loved to look at Christianity in its momentous ulterior consequences of saving men from the righteous wrath of God, and from hell, and conducting them to a perfect salvation of body and soul in heaven; as also in its necessary production of sacred peace and consolation amid the trials of life: but he regarded no profession of it with respect that did not throw out in beautiful relief a practical truth and purity of conduct, which, by its deference to the law of

a reconciled God, far exceeded the righteousness of Scribes and Pharisees. To him Christ and His atoning blood were precious; and precious also was the light and comfort of the Holy Ghost, who condescends to dwell in the heart of the true believer. Through Christ he had access, with all his Christian friends, by one Spirit unto the Father; and was enabled practically to test that sublime and glorious mystery of our faith, the doctrine of the holy Trinity, taught no less carefully in the Wesleyan than in any other catholic church: but even a peaceful and comforting experience, which could not but be drawn from this source, was made subsidiary to, even while it was the medium of, doing the will of God from the heart, and making every word and work tell something for the interests of men or for the glory of Christ. He could give an address to the men at Nelson-street, on one of their business occasions, and glide off to the Sunday-school Committee, or to a weekly meeting of the Young Men's Improvement Society, without having to assume a new diction and demeanour, or call forth a

new and different temper. He was thoroughly understood and thoroughly appreciated in a very short time. The sinister eye of suspicion would blink and fall before his clear gaze—which yet was as modest as it was clear.

Truthful and open himself, even deceivers did not attempt to deceive him. He was honoured and trusted by his friends; his heart began to beat with high purposes; he naturally looked forward with interest to those future years which he deemed might fall to his lot in this world, and hoped, by the help of the Lord, to do something—yea, do it thoroughly. It was well that all this was in his heart. The Lord saw the desire of His youthful servant, and reckoned it to him accordingly.

Nothing but that religion which has the love of Christ for its constraining motive, and the unction of the Holy One for its sustentation, could have borne him on from year to year so equably, and yet with such increasing interest and delight, in the way of duty. A young man, it may be, for a while, will go

through the pleasing excitements of Sunday-school labour, so long as his personal teaching is not required to be particularly spiritual; for the healthy stir and exercise of the mental powers called forth in this way is often found to be very exhilarating: but who will reprove sin, and seek the abodes of the wretched and sorrowful? Who will talk to high-spirited and gay young persons on their eternal concerns, and be at pains to bring them to Christ? Who with any taste for what is refined and elevating will give up hours every week to the rescue of the ignorant and rude, without being secretly sustained by fellowship with God? Edwin believed, and therefore spake.

His acquaintance with the true Christian life also made him catholic; and hence he took great interest in the Evangelical Alliance, and in those eminent servants of Christ who were chiefly concerned in promoting it: he likewise lived on terms of respectful amity with the Rev. John Roberts, a Clergyman of the village, and with the Rev. John Glanville, Minister of the Tabernacle; rejoicing in

their truly evangelical ministrations, though mourning with them as to that scantiness of spiritual fruit which their, as well as his own people's, labours seemed to secure. At the same time, his preference for his own communion was decided and firm: he loved its doctrines, its institutions, its godly order and discipline; and not less its Ministers, with their fellow-helpers in the Gospel. When certain periodical publications, conducted chiefly by disaffected members of the body, were commencing a course of calumny and agitation, with a view of bringing about such changes in the government as would involve the adoption of current political theories, and the consequent degradation of the ministry, he regarded the spirit of these attacks upon the Wesleyan unity with the utmost abhorrence. Young as he was, he fully acquiesced in the maxim, that when a Christian church declines from its integrity, (though he did not concede a declension in the present case,) its purity and restoration are to be sought by a return to those principles of evangelical simplicity, love, and zeal, by which a church

is first originated, and not by harmonizing its polity with the secular spirit, which is quite as likely to be antagonistic to a searching Christian discipline as it is to Christianity itself. Edwin was no reed shaken with the wind; he never hesitated as to the truths of the Gospel, or as to the outward form in which faith in Christ and fellowship with His people, in his own case, should be expressed.

Those who loved him best give thanks to God that it was so. It is a great and a gracious thing, when a firm, even course, without a deviation, precedes dissolution. Removal from a state of trial to one of an unchanging and eternal allotment, is a momentous reality, and can only be properly provided for by pursuing a track which is as far from vacillation and outward latitudinarianism as it is from spiritual apathy. Our young friend had his heart fixed, trusting in the Lord; his spirit and conduct seemed to say, as Samuel, "Speak, Lord, for thy servant heareth." But little did he, little did we, know what the mandate would be.

PART III.

“ The briefer life, the earlier immortality ;
The less of this cold world, the more of heaven.”

EDWIN'S days were now well-nigh numbered. For a young person he had seen much, travelled much, and enjoyed much. When about sixteen, he took with his brothers, as we have seen before, a short tour on the Continent, delighting in particular in the awful beauty of Alpine and Swiss scenery, standing in contrast as it did, alas ! with a superstitious population and a desecrated Sabbath ; and since then had visited most scenes of interest and delectation in his native country, everywhere susceptible of that refined delight which nature inspires into the bosoms of those who can call the God of nature their Father. Besides this, he had secured the friendship, and enjoyed the converse, of the wise and good beyond many of his own age and circumstances : thus he knew nothing of that void of interest in life of which so many

morbid and exhausted minds complain. Yet, after all, when his daily task in the city was done, there was nothing in which his mind so constantly and calmly found its active repose as in his own little world of doing good,—the Cock-Road Sunday-school, the Young Men's Association, the rising Wesleyan youth who came within his own and his parents' circle. A few days before the Whitsuntide of the year 1849, a friend of the family, who was in a state of infirm health, was invited to spend a week or two at Kingswood-Hill. He arrived on the eve of that festival, was affectionately welcomed by the family, but by none more sincerely than by Edwin. It was Saturday night, the day had been hot and exhausting; and in the cool of the evening he had been arranging with his brothers some circumstances connected with the festivities which were to be given to the young people of the Sunday-schools in the ensuing week. His demeanour was chastened, and his movements all calm and decided, and gave token of the spiritual bias which turned with such quiet affection to the Lord's day:—every thing in

him, indeed, seemed to say, "It is the Sabbath eve." Then followed the hour of prayer, with its preceding evening hymn. Edwin's voice, which then was acquiring a flexible and mellow bass tone, was no inconsiderate accompaniment to that service; and the devout attention which he gave to the whole, showed that he had learned to value the blessed exercise of domestic devotion,—the lifting up of the hands as the evening sacrifice.

The readiness and tranquillity with which he went the next day to his allotted post, showed with what thoughtful care his plans of Sabbath action had been prepared, as well as how they were confirmed by practice; he had nothing to arrange, all his feeling and energy were directed towards action. The Sabbath was exceedingly gloomy and wet, very unfavourable to the feelings of the invalid, who remained within, in a depressed and anxious state of mind. Towards evening, when the rain ceased, and before public worship commenced, Edwin gently lured him to walk into the garden, where his confiding and kind manner called forth an equal free-

dom from reserve on the part of the other, and led to mutual observations, and an interchange of thoughts, which seemed to predict a deepened friendship for the future. That invalid has often confessed himself to be laid under a weight of grateful obligation to Edwin, his brothers, and their honoured father, not to make further personal allusions, for a series of delicate attentions on this occasion, such as hardly any but themselves could have rendered; which were made mainly instrumental, in connexion with the fine air of the place, in restoring him to health.

The enjoyments of the week were entered upon with great zest. The beautiful valley of the Avon, and the undulating hills around Kingswood and Hanham which bordered upon it, were clothed in that soft, rich green, which throughout this part of the west is so attractive and refreshing a feature; the hedge-rows in all the lanes were dusted over with the blooms of wild flowers; the new-mown hay was yielding its perfume; and all our best singing birds in the plantations were in full tune. No trifles, any of these, to a grateful

and susceptible nature ; but the chief charm of the scene, to a Christian, an English heart, in this general holiday, was the excitement connected with the Sunday-school festal anniversaries. The boys and girls, clothed in their best attire, were skipping along the roads and by-paths, greeting their Teachers, and hasting to join a procession, which must first move to the house of God, and then back again to some place of innocent recreation. Thanks be to the Giver of all grace, the Christian church is doing something for the population of our country, much as we have to deplore the increase of infidelity and crime. Contrasted with the lounging and vacant youthful masses of the continental nations, the aggregate Sunday-schools of our beloved country will stand in hopeful relief. O how many thousands are being yearly brought through this pathway, from a wilderness of practical Heathenism and sin, into the green pastures of Christ's church ; bidding every believing heart, in the luring aspects of the present day, to thank God, and take courage !

The grounds at Kingswood-Hill were open-

ed on one of these days for the recreation of the members of the Wesleyan Sunday-school. The day was fine, and the enjoyment unalloyed; Edwin did all he could to enhance that enjoyment. The hilarity of the children called forth his own. There were moments when he was playful as the young fawn, which ever and anon was throwing up her heels in the face of the different groups as she bounded by upon the grass, though he differed from this little creature in respect of mischief; those he played with, could not be rude or take improper liberties with him. In a better sense than even that intended by the ancient poetic philosopher, he revered the youth around him, and was himself revered. He hardly engaged that day in any act of recreation but upon which he could ask the Divine blessing. In a morning ride on horseback, which he had taken in company with his invalid friend, he had disclosed all his hopes and fears respecting the youth of Kingswood; and now he retired to rest, at least so it seemed to that friend, in the spirit of prayer for their welfare and salvation.

Edwin's eldest brother was now making arrangements for a domestic settlement of his own in another neighbourhood ; and the family were a good deal absorbed in the interesting excitements connected with this coming event. His removal from their little sphere of labour, was a serious weakening of their agency, as might well be supposed, because, from his maturer age and larger experience, it had fallen to him to take the lead. A day or two after the festival, Edwin playfully alluded to the fears which their father had been expressing in reference to this aspect of the breach which was about to be made amongst them ; and observed to his brother William, that the *toga virilis* would now become them, that they must brace themselves up to their new position, and act like men. These two, though very different from each other in their mental habitudes, seemed now more closely united ; though, at all times, as among all the brothers, there had been the most cordial and unreserved attachment. When the visitor was a little recovered, he was taken to the well-frequented Sunday-

school, as also to the day-school Anniversary, held in the same place; and on each occasion rendered a little help. Edwin introduced him also to the young men's Sabbath-evening meeting; and, while the stranger was essaying a few words of exhortation to a deeply attentive, though very peculiar, auditory, hung upon his lips, and anxiously watched the effect. A few other such scenes recurred, until that person, at the end of June, took a grateful leave, to see in this world his young friend no more.

Ere this, however, that dreadful disease, the Asiatic cholera, had made its appearance in the country. Some dubious cases had already occurred in the neighbourhood of Kingswood, and some of a more decided type in the adjoining city of Bristol. With slow but sure step the mysterious scourge almost everywhere made way, till, in the midst of July, we were all sensible of being engirdled round with the blight of the destroying angel. Edwin became very serious on the subject. His health was vigorous, and his constitution firm; but health and vigour were no protection against this in-

visible enemy. He saw that, although the dissipated and sensual were chiefly its victims, the temperate and the strong sank as well under its fearful stroke ; and hence his thoughtfulness and subdued temper. He conversed with his friends on the progress of this visitation, and speculated on the probability or otherwise of its reaching in aggravated form their own immediate vicinity ; but, knowing the natural and instinctive dread which his aunt Elizabeth, to whom he was much attached, had of hearing it even mentioned, he carefully abstained, in her presence, as also did the rest, from dropping even a word on the subject. He still allowed himself occasionally, in the cool of the evening, a few minutes with his cornopean, and the echoes of it might be heard gently rolling from the hill-side by the passenger as he went along. The chastened and somewhat pensive tone of the strain told, now recollection recalls it, though otherwise it might not have been noticed, of the sensitive state of thought and feeling which suggested it. His uncle, Mr. Henry Budgett, too, who resided a couple of miles off, was hopelessly ill,

though happy in the prospect of that heaven into which he has since entered. Edwin could not turn his thoughts in this direction with apathy, and every way he was more visibly serious. He was observed to spend more time than ordinary in his closet. His brother Samuel had now come home, as it was the college vacation ; and the most hallowed feelings, as far as brotherly intercourse could promote them, had full play.

He had frequently spoken to the groom who prepared and brought him his horse, on the subject of seeking first of all things the kingdom of God ; but one of these mornings, while getting ready to mount, he addressed to him a more pointed and earnest admonition than usual. The man excused his neglect of attention to religion, on the ground of his exposure to numerous temptations to evil. Edwin said, "Few have suffered more from temptation than I have. Thoughts of evil are often suggested to me, and I have every opportunity, as you know, of carrying them into practical indulgence ; but, through grace, I can overcome." The groom replied eva-

sively, evidently wishing to change the subject; he remarked, the horse was very spirited, and required careful management, otherwise his rider might incur danger. Edwin said, "Yes, I know; but I never mount this horse without the comfortable assurance, that should death come at any moment, my soul is safe." This saying, uttered by one so young, made an impression upon the mind of the groom, which it is devoutly to be hoped will be lasting; for he told the incident to his wife with much feeling, and could hardly refrain from tears.

Edwin frequently inquired after his uncle, and took a deep interest in his composed and happy state of mind. This matured Christian had gone through painful conflicts in the course of this illness, but had been triumphantly brought through them all, and was patiently awaiting his change. The Sabbath of July 22d found Edwin, as usual, doing and receiving good. In the evening, after a profitable day in the school and sanctuary, he united with his brothers in singing Charles Wesley's beautiful hymn, commencing,

“How happy every child of grace.”

The united worshippers seemed to rise with the spirit of their theme; and when they came to the last verse but one, the sentiment was in remarkable unison with what was to follow. At that moment their father, who was just leaving the room, struck with the sweetness of the tune, and at once awed and delighted with the sentiments, turned back and lingered a few moments longer, while his children were singing, in a strain in which Edwin's voice was neither feeblest nor least harmonious,—

“Then let me *suddenly* remove,
That hidden life to share;
I shall not lose my friends above,
But more enjoy them there.
There we in Jesu's praise shall join,
His boundless love proclaim;
And solemnize in songs divine
The marriage of the Lamb.”

An aspiration how soon to be realized!

As a member of the Wesleyan Society in Kingswood, he was very regular and punctual

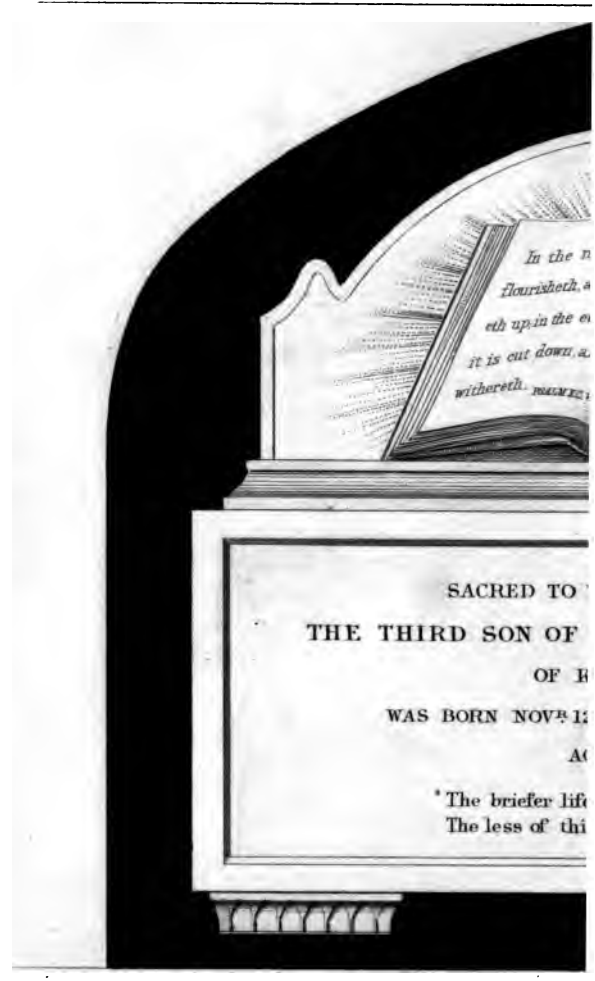
in attendance on his class ; and on Tuesday evening he was promptly there, and in his usual seat. O how well to be in the way of duty with death so near ! His Leader asked him, with commendable fidelity, if he could then testify that he was assuredly born again, made a child of God, and consequently an heir of heaven. Edwin humbly, but distinctly, replied, " I feel thankful that I do know that I am a child of God. I have had in the past week seasons of communion with Him, and desire more constantly to realize His presence, and live to His glory." The meeting concluded, and he was in apparently perfect health, and so he retired to rest. The next morning he complained a little ; he seemed to suffer somewhat from functional disturbance ; but as he had frequently been subject to slight degrees of the same thing, neither he nor the family were much alarmed by it ; and, after applying to the family Surgeon for some corrective medicine, he went to business as usual. About the middle of the day the symptoms increased upon him and became serious, producing, besides pain, faint-

ness and prostration of strength. His eldest brother sent in the utmost alarm for the Surgeon, and a Physician besides, who for two hours resorted to every means within their power to stay the attack, but all to no purpose. He was then removed from the sofa on which he had been lying, and hurried home in a close carriage: cramp supervened, and before evening there was no doubt of the nature of the formidable disease which had now laid him down as an afflicted and helpless patient. In the distress of this discovery there was no refuge but in looking to the God of all grace, that all might be sustained to do or bear whatever His will should appoint. At five o'clock he was assisted to bed, and asked, "Supposing the worst should come, do you feel any fear?" "O no," he said, "I feel I am safe!" and responded in the affirmative to some observations which were made in reference to having the fear of death taken away. The nature of the disease prevented further conversation, excepting so far as that he occasionally gave a brief assurance of his calm repose upon the atonement of his adorable

Saviour, and that His presence was manifested to him. His afflicted relatives could do little more than pray, and wait the issue. His mind was perfectly composed and tranquil all night ; while the vital powers, notwithstanding all remedies that were used, were sinking fast ; and at half-past twelve on Thursday morning, July 26th, he gently fell asleep in Christ.

The sorrowful tidings of his death soon spread, and produced the greatest grief and bewilderment. The unexpected stroke seemed to paralyze all minds. Friendship attempted to render its consolations, and assurances of sympathy were poured in on all sides. All this, though worthy of affectionate mention, could do but little to heal the wound and rent produced by the bereavement ; the great consolation was, that Edwin had died in the Lord.

His remains were committed to the family vault, in the burying-ground of the Wesleyan chapel, Kingswood-Hill ; and his funeral sermon preached, to a deeply affected multitude, in the same chapel, by the Rev. Joseph Wood, of Bristol. Hundreds were unable to



In the n
flourisheth, a
eth up in the e
it is cut down, a
withereth. PSALM 137

SACRED TO
THE THIRD SON OF
OF B
WAS BORN NOV^R 1:
A

* The briefer life
The less of thi



er shall rise

X. XI. V. 23.

Y OF EDWIN ,
AND ANN BUDGETT ,
HILL ;

D JULY 26TH 1849 .

TS .

mortality ;
more of heaven .



obtain admittance, and a service was therefore conducted in the open air for their benefit.

An estimate of his character, it is hoped, may be formed from the preceding pages. To say that he never was betrayed into the indiscretions of youth, that he never spake an improper word, or did a wrong act, from the time of his closure with Christ and entrance upon actual fellowship with His people, would be to make a statement from which none would recoil more than he himself, could he be permitted to see and to judge it. We are portraying no angelic perfection. We have not rigorously sought to ascertain what were our young friend's failings; but there was not a day in which he did not feel how necessary to him was Christ's intercession and His atoning blood; in which he had not to say, "If thou, Lord, shouldst mark iniquity, who shall stand?" But having come to Christ as a penitent sinner, and having by faith in Him obtained the pardoning love of God, and the light and comfort of the Holy Ghost, he was enabled to serve his reconciled Father with filial and complacential obedience, and to run

in the way of His commandments with an enlarged heart.

In his case, as in that of many others, there were seasons of relaxation in diligence, and of remission in jealous watchfulness over his own heart, and consequently of diminished delight in God; but they were always followed by humiliation and confession, the exercises of which were continued till light and peace were restored to his soul. The privation of the Spirit to any extent was felt by him to be a calamity; the pain produced by His absence led Edwin, as his end drew near, to walk more closely with God. Born of God, he did not commit (outward) sin; and with regard to inward conformity to Christ, he was graciously progressing in sanctification, when the Lord suddenly came and completed the work, and took him to Himself. He left his own bright and cherished circle for a world how unutterably brighter—eternity can alone reveal. The Sabbath-school has lost its toiling and unwearied friend: the young men will hear no more the words of their faithful adviser; but we hope that memory,

in the case of all those whom he yearned over, will be so graciously active, as that it may be said in respect of them, "He being dead, yet speaketh."

The Rev. John Glanville, Minister of the Tabernacle, whose sympathies were deeply stirred on the occasion, addressed the following lines to the Editor of these remains:—

"KINGSWOOD-HILL,

"April 2d, 1850.

"MY DEAR SIR,

"I AM glad to hear that your attention is about to be directed to the preparation of a memoir of my lamented young friend, the late Mr. Edwin Budgett. I think such a life deserves to be recorded, and that such a removal *ought* to be improved. This token of respect is not only due to his memory, but is calculated, by the Divine blessing, to be made useful to others.

"Although belonging to another community, yet I was placed in circumstances which enabled me to see him constantly, and know him intimately from his boyhood. From close

and careful observation, I can testify as to his consistency of character and his general excellencies. His piety was vigorous and sincere. His religious maturity was far greater than what might have been expected from his age. His aim was to be useful, especially to the young, in whose spiritual welfare he was deeply interested. In his efforts to do good, there was a tact, a prudence, and a knowledge of human nature which are not often found in one of his age.

“He was much esteemed and loved, and most deservedly so. His generous and kind disposition, his open-heartedness and manly bearing, could hardly fail to secure the attachment of numerous friends, especially when sanctified and regulated by deep and conscientious piety. Had his life been spared, he would probably have occupied some important positions in connexion with the cause of God. He had powers within him which, when more fully matured, would have been brought out in some wide spheres of usefulness. He would doubtless have come forth as ‘an earnest man,’ fitted for the times.

“ Few things have more deeply and more solemnly affected me than his sudden removal :—early and healthful piety so soon cut down !—promises of extended usefulness so mysteriously swept away ! What a lesson ! What a warning ! The flower nipped almost before it was in full bloom ; ‘ his sun gone down while it was yet day,’ but only to rise in beauty and brightness, pure and perfect, in a better world.

“ Although a great loss has been sustained, yet *all is right*. We are shortsighted creatures, and our knowledge is limited and imperfect. We are prone to err ; we cannot look through the dark clouds of God’s providence ; the difficulties cannot be unravelled, the mysteries cannot be explained ; but we can confide in Him who cannot err ; and we must learn to bow in meek and uncomplaining submission to Him who sees the end from the beginning, and who is doing His own work in His own way, and carrying out, with perfect wisdom and boundless love, His vast and beneficent designs.

“ I feel a sort of mournful interest and

satisfaction in being able so unreservedly to record my opinion of the great excellencies of my late esteemed young friend ; and trusting and praying that your memorial of him may be made a great blessing to others,

“ I beg to remain, my dear Sir,

“ Yours very truly,

“ JOHN GLANVILLE.”

The Rev. William Davison, also a friend of the family, addressed the father of the deceased with the annexed testimony :—

“ HULL,

“ *February 22d, 1850.*

“ MY DEAR SIR,

“ IF I did not before this express to you my sincere sympathy in the loss of your dear Edwin, it was not because I did not feel deep and lively sorrow in your heavy trial.

“ The few happy days I spent under your hospitable roof were quite enough to produce unaffected regard for the amiable deceased. It seemed impossible to know him without loving him. There was such a desire mani-

fest to give pleasure to others, that none could fail of being pleased. The outbeamings of good-will that lighted up his countenance produced the most pleasing impression even on a comparative stranger. 'His sun is gone down while it is yet day.' Life seemed pre-eminently 'day' to him,—cheerful, bright, cloudless. His was not the night of guilty feeling, or the twilight of doubt and indecision, but the bright summer morning which unfolds the cheerful, green, and balmy face of nature. Piety, while it saved him from the sins and dangers of youth, did not appear to rob him of a single pleasure. Religion, indeed, never really does this; but sometimes, when it is planted on a constitution naturally distant and reserved, it may appear to do so to the casual observer. But he presented an especially favourable soil for exhibiting the loveliness of genuine Christianity. 'While we live, let us live,' was written on his whole career; and equally ready for the enjoyments of the pious volume and the cheerful conversation, for the hour of prayer and the season of social enjoyment, he was one whose

case may well be pointed to for the benefit of any who doubt that 'the ways of' early 'wisdom are pleasantness, and all her paths are peace.' * * * *

" My dear Sir,

" Yours very sincerely,

" WILLIAM DAVISON.

" S. Budgett, Esq."

I conclude with an apostrophe,—a fragment from one of the noblest remains of ancient Christian poetry,* rendered into English verse by a learned member of the Church of England :—

" Receive him, Earth, unto thine harbouring shrine,
In thy soft, tranquil bosom let him rest ;
These limbs of man I to thy care consign,
And trust the noble fragments to thy breast.

" This house was once the mansion of a soul,
Brought into life by its Creator's breath ;
Wisdom did once this living mass control,
And Christ was there enshrined who conquers death.

* AUR. PRUDENTII *Op. Omnia. Cathemerinon Hymnus X. circa Exequias Defuncti. Ad verba, Nunc suscipe terra fovendum, &c.* Ed. London, 1824.

“Cover this body, to thy care consign'd ;
Its Maker shall not leave it in the grave ;
But His own lineaments shall bear in mind,
And shall recall the image which He gave.

“And what though wandering blasts and moaning gales
Shall bear that dust throughout the empty air ;
It shall not be that God's own promise fails,—
It shall not be that man hath perish'd there.”

THE END.





